

THE South-Carolina Gazette.

Containing the freshest Advices Foreign and Domestick.

THURSDAY JULY 6, 1738.

Mr. Timothy,

AS it would seem by a Paragraph of your *Gazette* (No. 227) as if some People were offended at the *Inoculation of the Small-Pox*, and waited with Impatience, if not their best Wishes, for the Success; — you may now assure them and the Publick, that, with God's Blessing, it has hitherto had very happy Success, and fully answered as the *best Means* hitherto known or discovered, for abating the Rage, and avoiding the Danger of that fatal Disease. For by the best Information which, on strict Inquiry, I have received, not one single *white* Person, of above Fifty that have taken the Distemper by *Inoculation*, has died under it, or been in any eminent Danger; and but two or three of a still greater Number of *Negroes*, (and whose Deaths were chiefly owing to the Obstinacy and Unruliness so natural to that Complexion :) while at least one of Five has died of all those (*Whites* and *Blacks*) who have taken it in the natural Way.

It would be an idle and useless Attempt to answer all the Objections that are made to this Practice: But as there is *one* of them a little more popular and amusing than the rest, I shall take leave to offer what I think ought to remove it, at least what effectually does so to me.

The Objection is this; that *the Practice is not consistent with our Duty of trusting to Providence, but rather a tempting of God, and taking ourselves, as 'twere, out of his into our own or the Physician's Hands.* Now in answer to this; I shall, in the first place, presume it to be as certain as the

plainest Dictates of Reason can make it, that in all Cases, whether *natural* or *moral*, the Duty of using all proper *natural* and *moral Means* in our Power, for obtaining good and *moral* Ends, and that of *trusting* to or depending on the *Providence of God*, are Duties not only *consistent*, but *inseparable*; Duties which God hath joined together, and therefore which no Man should put asunder.

This Foundation then standing sure, it will hence appear no less obvious and certain, that if the *Inoculation of the Small-Pox* be *inconsistent* with our Duty of *trusting to Providence*, it must be so, either because it proposes a vicious *immoral End*, or because it is an improper *immoral Means* for obtaining a good and *moral one*, or in other Words, a presumptuous *doing of Evil, that Good may come.*

As to the first, the End proposed by this Practice is, to obviate the *Danger* and *Severity* of a contagious, loathsome and mortal Disease, and to render it more safe, favourable and benign; and consequently to *preserve Life*, so much our reasonable, as well as the innate Desire of all living Creatures. This is the End, I say, proposed by this Practice, and presuming it will not be denied to be a good and *moral one*, it only remains,

2. Whether it be an improper *immoral Means* for obtaining this good and *moral End*; or in other Words, a presumptuous *doing of Evil that Good may come*? And in order to clear this Point, let the Objectors say; — either that *some* human Means for preventing the Severity and Danger of this Distemper, are good and *moral ones*, and consequently consistent with our

our Duty of *trusting to Providence*, or that *none* are so. That *none* are so, I presume will not be said. And this I presume the more, because in that murmuring Paragraph of your *Gazette* above-cited, I find, *trusting to Providence*, (in the present Distemper) connected with *using prudent Precautions in preparing the Body*. For, by *using prudent Precautions*, &c. the Author must intend, the Use of some rational and experienced human Means or other, for preventing the Severity and Danger of the Distemper, which I shall suppose to be *Bleeding, Vomiting, Purging, spare Diet, Tar-Water* and the like. Now if these and like *prudent Precautions*, the Use of some rational and experienced human Means, for preventing the Danger and Severity of this Distemper, be *moral*, and consistent with our Duty of *trusting to Providence*; then why not the *most prudent Precaution* also of *Inoculation*? As it appears both from Reason and Experience, the best and most effectual Means for that Purpose, of all the *prudent Precautions* yet known or discovered? If indeed, upon due Examination of it as a Case in *Physick* (and as such it ought always to be considered previously to its being one in *Conscience*) it appeared to have no just Foundation in Reason and Experience, than ought it, in Reason as well as Conscience, to be rejected: But if on the Contrary, it very plainly appears to be sufficiently grounded in both these, then wherein can its *Immorality* consist?

Why, in this; that it is *inflicting a Distemper on ourselves, and before God's Time; a taking ourselves out of his, into our own and the Physician's Hands*. But are not the *prudent Precautions* of *Vomiting and Purging*, to prepare the Body, inflicting Distempers on ourselves? And Distempers by which, either thro' Ignorance, Mistake, or other Accidents, many have lost their Lives? And are not *Salivation, and Dismembering the Body*, inflicting Distempers on ourselves? And those cruel, and often mortal ones too? And was the Morality of these Practices ever called in Question? And may not every Instance of our employing the *Physician*, be deemed a taking ourselves out of God's into our own and the *Physician's Hands*? — But why is the inflicting Distempers on ourselves *immoral*? It must not be said, because it is not consistent with *trusting to Providence*;

for that would be reasoning in a Circle, viz. *immoral*, because not consistent with *trusting to Providence*; and not consistent with *trusting to Providence*, because *immoral*; — in which however I suspect not a few are involved: But it must be said, because it naturally tends to destroy Life, which *all* Distempers naturally do. But in Answer, tho' *all* Distempers *naturally* and *immediately* tend to destroy Life; yet what if *some* Distempers, *mediately*, or in the Hands and under the *Direction of Art*, tend not to destroy Life, but to save it? Will the inflicting of such Distempers be *immoral*? And is not this the Case of the *prudent Precautions* to prepare the Body? The very Case of *Salivation* and of *Dismembering*? And the very Case also of *Inoculation*? Are not all these inflicted Distempers? All tending *mediately*, or by the *Direction of Art*, not to *destroy* Life, but to *save* it? And therefore are they not all *moral* Practices, and consistent with *trusting to Providence*, and every other Christian Duty?

Nor let it be thought of any Importance to say, that *Salivation* and *Dismembering the Body*, are not parallel Cases to that of *Inoculation*; for that *this* inflicts the very Distemper it pretends to cure, but *those* are inflicted to cure others already inflicted by the Hand of God. For (1) neither is it always true, that those Distempers are inflicted to cure others inflicted by the Hand of God, but often to cure such as Men have willfully and wickedly inflicted on themselves. And (2) if it were always true, the Cases would be no less parallel both with respect to Acts and Ends; for both the one and other are inflicting Distempers, and equally propose to preserve Life as their common Ends.

Neither is it rightly alledged, that *Inoculation* is, in all Cases, inflicting a Distemper before God's Time. For taking the Ideas of the Distemper's being *infectious* and *epidemical* into the Case, it will fairly vindicate it from the Charge. Should any one, indeed, go in Quest of the Distemper, out of the Country or Community where it was not, into another where it prevail'd, and where he had no other Business but to take it by *Inoculation*; his Conduct in such Case would be rash and blameable: But when by the Permission or Order of the *Divine Providence*, it happens to prevail and be-

come *epidemical* in one's own Country or Community, this alters the Case, and sets it in quite another Light and Regard. For the Distempers being *infectious*, and become *epidemical* in any Community, may well be deemed sufficient Grounds for the Members of that Community to account it *God's time* of inflicting it, every one on his own particular Person; and accordingly to provide by all honest human Means, every one for his own and Family's Safety, the same as under the actual Attack of any other Distemper *not infectious*.

But *perhaps* one may never take the Infection in the natural Way. *Perhaps* so; but (1) a thousand *Perhapses* against any one, to one for him. 2. This *perhaps*, and the Terror attending it, must run thro' the Course of Life. And (3) as it is allowed, that *Inoculation* will have no Effect on such Subjects as have had the *Small-Pox* before, so there's the greatest Reason to conclude, that neither will it have any Effect on such as are Proof against the Infection in the natural or common Way.

But why so busy with human Means? Do not the *Scriptures* contain great and precious Promises to the *Righteous* of Deliverance in all such Cases? That *he shall not be afraid for the Terror by Night, nor for the Arrow that flieth by Day;—for the Pestilence that walketh in Darkness;—that no Evil shall befall him, nor any Plague come nigh his Dwelling, &c.* But do these Promises exclude all human Means? Or not rather include or imply them? Or is not our Dependance on those Promises consistent with the Use of these? Moreover who's the righteous Man that dares plead his Title, and depend on his Claim to the Benefit of those extraordinary Promises exclusive of all Means? The presumptuous Enthusiast may do this; but the modest Christian will behave with less Confidence and more Humility; will use the proper human Means, and humbly depend on God's Blessing for the Success.

And now it is time to finish this Epistle, which has swelled under my Pen much larger than I intended; and therefore shall only add, that as the sole End it aims at, is the good of my fellow Creatures, now involved with me in the common Calamity, so if any thing shall appear in it contrary to this End, I very heartily desire to see it confuted, and promise to consider what may be offered for that Purpose, in the most candid and impartial manner.

I am, &c.

CHARLES-TOWN.

On Tuesday last his Majesty's Man of War the *Rose*, set sail for *England*.

A private Letter from a Gentleman at *St. Kitts* mentions, that a Vessel arrived there in *June*, which left *England* in *April* last, and brings the News, that the Parliament is of Opinion, since no Satisfaction for the Depredations committed by the Spaniards can be obtained in an amicable Way, an open Rupture with that Nation seems to be unavoidable.

A SONG

While boundless ambition and turbulent care
Distracted poor mortals annoy,
The pure satisfactions of life let me share,
And the sweets of contentment enjoy:
Of the banquets of luxury let me not taste,
Nor on want's meagre hardships subside;
But with decent apparel and wholesome repast,
Be the craving of nature supply'd
The transient amusements of life I'll despise,
With the burdensome grandeur of state;
Contentment and health let me gratefully prize,
For with these I am happy and great.
The fleeting sensations of empty delight
Have the satiating powers to cloy;
But the permanent pleasures of virtue excite,
And inspire us with laudable joy.
In these let me happily challenge a part,
(While by reason my life let me square;) *Philomusus.*
No other enjoyments can gladden my heart,
Or exempt me from sadness and care.

Custom-House, Charlestown,

Entered towards,
Ship Speaker, Henry Flower from Angola.
Entered out,
Sloop Townside, Wm Rignall for Barbados.
Clear'd for Departure,
Ship Duke of Cumberland, Geo. Ryall to Cowes.
— William, John Carter to London.
Sloop Berrley, Alex. Duncomb to London.
Sloop Midnight, Jas Tocker to N York.
— Cham. Betty, Th. Crosthwaite to St. Augustine.
EXPORTED from this PLACE since Nov. 1, 1731.
Rice 33710 Barrels. Pitch 136355. Tarr 5322. Turpentine 751. Whereof 5982 Barrels of Rice to the Southward of Cape Finistere.

Watson and McKenzie have removed part of their Goods to a House on the Plantation, which belong'd to Mr. Thomas Smith deceased, near *Abby-Ferry*, where, besides those Kind of Goods they sell in Town, they have also Rum, Wine, Limejuice, Molasses, brown sugar, Salt &c. as usual in other Country Stores, their Friends may be supplied at reasonable Rates payable next Crop in *Charlestown*, as they will probably no longer continue that Store then whilst the present unhappy Distemper continues in Town.

ITALIAN GAUSE for Pavillions, curiously strip'd, to be sold by Wm. Stone in *Tradd-street*.

TO BE SOLD a handsome Coach, also white coaches, 4 fourth and 8 eighth wheels, and sundry other sorts of European goods very reasonable, and good Rice at 93 s per Hundred, by

Brought to Goal in *Charlestown*, July 1. A run away Negro Woman, says she belongs to Mr. Collett.